

# THE LIBERATOR.

PUBLISHED EVERY FRIDAY,  
AT THE ANTI-SLAVERY OFFICE, 25, CORNHILL.

HENRY W. WILLIAMS, GENERAL AGENT.

All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (*post paid*), to the General Agent.

TERMS.—\$2 50 per annum, payable in advance; or \$3 00 at the expiration of six months.

Five copies will be sent to one address for ten dollars, if payment be forwarded in advance.

ADVERTISEMENTS making less than a square inserted three times for 75 cts.; one square for \$1 00.

Financial Committee.—FRANCIS JACKSON, ELIAS GALT LORING, EDMUND QUINCY, SAMUEL PHILIBERT, WENDELL PHILLIPS. [This committee is responsible only for the financial economy of the paper.]

W. LLOYD GARRISON, EDITOR.

VOL. XV.—NO. 44.

REFUGE OF OPPRESSION.

ALL MISERABLE SINNERS.

The following delectable specimen of piety is taken from an editorial article in that incorrigibly pro-slavery sheet, the Boston Christian Watchman:

The fact is, slaveholders, and slaves, and abolitionists, are all miserable sinners in the sight of God, and they all alike need repentance and the forgiveness of sins through the blood and righteousness of Jesus Christ, and the renewing of our mortal nature.

One class needs the saving power of the Holy Ghost. Another class needs the saving power of the Devil. To put such a lever in the hands of such a man as C. M. Clay, heedless, reckless, impetuous, ultra, and revolutionary, is almost like putting a torch in the hands of an incendiary.

We have nothing to do with Mr. Clay's motives, and he seems to be in earnest. So much the worse for us. If he were a mere hypocrite, playing a game for his own elevation, he would soon be detected and exposed. But if he is in earnest, resolute and honest in the faith by which he is inspired, then he must meet with deliverance in the terrible crucible he is about entering.

Our readers know our views about this matter. We hold that this *thing of Slavery* ought not to be discussed in the public prints, we have therefore given our reasons for that opinion. We will not now reiterate them.

It is easy to defy a foe. Mr. C. M. Clay can no doubt do it with as much coolness as Kentuckians usually do. But to turn a cold ear to the counsels of kind friends who feel, and he must know it, a deep sympathy for his sufferings and an ardent attachment to him as a man, exhibits a trait of character for which none can feel any possible respect.

Let not Mr. Clay suppose that we are now recommending any acts of violence. We utterly disclaim it. We are the advocates of calm, orderly, deliberate proceedings to protect ourselves against a great public nuisance, as it has been found by the judicial tribunals of the County. We are no lawyers, and do not know how is the way to abate a nuisance.



OUR COUNTRY IS THE WORLD—OUR

BOSTON, FRIDAY,

# THE LIBERATOR.

TWELFTH ANNUAL MEETING OF THE BOSTON FEMALE A. S. SOCIETY.

This meeting was held in Boston, Wednesday afternoon, Oct. 8.

The report of the Treasurer and Secretary, which we shall extract largely from hereafter, were presented, and adopted. The following is a list of officers for the coming year:

President.—Mary Willey.

Vice-President.—Helen E. Garrison.

Recording Secretary.—Sarah H. Southwick.

Domestic Corresponding Secretary.—Henrietta Scarlet.

Foreign Corresponding Secretary.—M. W. Chapman.

Adjourned.

AFTERNOON SESSION.

On coming to order in the afternoon, we found our numbers had greatly increased, notwithstanding the severe rain. A goodly number of the brave and the true, from Hingham, had arrived, including both sexes.

Notwithstanding the rain poured down in torrents, and the wind directly ahead, and blowing very severely, yet our friends could not remain at home, but must be present at our meeting, and thus perform their duty to the suffering and the dumb. Such anti-slavery is very scarce out of the pale of old organization; but we have some here in Hingham, that is a 'little extra,' even of the primitive kind; if we may judge by wet over-coats, shawls, bonnets, &c., &c.; and the excellent music discerned to us, both vocal and oral, on this occasion. May God bless them, for their labors of love.

The Disunion and Peace pledges, having been presented for discussion by E. Y. Perry, were pretty thoroughly considered by T. Perry, of Hanson, Rev. Mr. Russell of Hingham, N. H. Whiting and Mr. Morehead of Marshfield, E. Y. Perry of Hanover, and McLaughlin of Pembroke. On the vote being taken on their adoption as the sentiments of the Society, it passed unanimously.

Voted not to take up for discussion the preamble and resolution, offered at the last meeting by Joshua Perry, in relation to the Old Testament authority, to prove moral and religious subjects. The following resolution, offered by E. Y. Perry, was unanimously adopted:

Resolved, That in consistency with our fundamental principle of the justice and necessity of immediate emancipation, we deem it our duty to effect it, so far as we are directly implicated, by renouncing all voluntary participation with the slaveholders, in their guilty deed.

Resolved, That we will continue, as during the last twelve years, to urge upon the people their duty as individuals, with regard to the slaves, and their duty as members of human society, to sustain a righteous attempt to defend the system from the letter of the scriptures, or from practices recorded in the Old Testament, as a libel on God and Christ, which would tend, so far as the attempt succeeded, to destroy our confidence in the Bible. There are brethren of the Protestant faith, who seem not to contradict the letter of the scriptures, esteeming the faith of the Unitarians themselves to be a 'libel on God and Christ'; and some such are to be found among the Christians and Christian preachers; now it should not be successful in promoting missions; unless it is remembered that God has seen fit, in the kingdom of grace as in providence, to adjust means to results, and to withhold results from any but the proper means.

FREE DISCUSSION OF SLAVERY.

The following dastardly article appears in the *Oneida Whig*, a paper printed in Utica, N. Y.—and one peculiarly venomous toward the anti-slavery movement.

FREDERICK DOUGLASS, the negro orator, who passed through this city two months since, has gone to England. Upon his arrival in Dublin he wrote a letter to the Boston Liberator giving the particulars of his voyage. Among other things he mentioned that he made a speech on slavery, by and with the consent of the captain. There were men, according to his own story, of every nation, and creed, and race, on board the steamship upon which he had embarked, and yet he was allowed to insult the feelings of his fellow passengers by the English Lieutenant, who had charge of her Majesty's vessel. We do not know in what terms to characterize such conduct. If Mr. Douglass had not enough of his democratic hearers, and though zealously seconded by some of the whigs, soon found his church so deserted that he made a speech on slavery, by and with the consent of the captain. 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## POETRY.

The following original hymns, written by the Hopedale friends whose initials are appended to them, were sung at the late meeting of the Non-Resistance Society, and indicate the spirit that animated its proceedings.

## INVOCATION.

Assembled here a brother-band,  
We wait, dear Father, thy command;  
Love, wisdom, truth impart.  
Thy spirit gives true liberty;  
Here my course be full and free  
In every waiting heart.

Thy government with joy we own;  
We bow to that and that alone,  
We seek its peaceful sway.  
But blood-cemented forms of man  
Usurp thy rights, oppose thy plan;  
We cannot them obey.

We may not fear what man can do  
While to our fellow man we're true,  
And to our God beside.  
Reproach, the dungeon or the cross  
Shall never prove to him a loss,  
Who faithful does abide.

D. S. W.

## THE WRATH-SUBDINUING CROSS.

Non-Resistants, raise the Standard,  
Sing the wrath-subduing cross;  
Though despised, reproached and slandered,  
Swell the theme with clarion voice;  
Non-Resistants, shout the wrath-subduing cross.

Groaning Nature, steeped in anguish,  
Wails about her slaughtered host—  
Wails her wounded, left to languish  
Where the fallen yield the ghost:  
Non-Resistants, sound the Rescue for the lost.

Eighteen-fold earth's population,  
Swept from life by mortal hand,  
Murmur awful condemnation  
'Gainst the wrath of man to man;

Non-Resistants, shout the Resusc through the land.  
Shall the sword devour for ever,  
Bathing all the world in blood?

Shall the tide of misery never  
Cease to roll its gloomy flood?

Non-Resistants, shout the All-redeming Good.  
No, there shall be peace and gladness,  
All the ransomed earth around,

When her children, saved from madness,  
Shall in righteousneses abound;

Non-Resistants, shout the glorious Rescue found.  
Love divine from Heaven descending,  
Such as glowed in Jesus' breast,

Love with hatred never blending,  
Never with revenge possessed,

Troubled nations, this shall give you Peace and Rest.

A. B.

## LOVE LIKE A RIVER SHALL FLOW.

O soon let the banner of Peace be unfurled  
To wave on every breeze;

O soon let the war-god away from the world,  
Trainings for battle cease;

Let the gentle white dove bend her beautiful wing,  
To the abora of earth the bright olive to bring.

Hail to the time,  
Through every clime—  
Love like a river shall flow!

The bright plains of Italy, gilded aew,  
Shine with the beams of Peace;

O'er the vineyards of France, where the war-spirit  
blew,

Fury and wrath shall cease;

Russia's cold hills will be warmed with the light,  
To efforts of love will give their might.

The time in war was,  
The wealth it has cost,

Would make them happy homes.

And thou, our proud country—O hasten to give  
Thy spreading realm to Peace;

They done then will stand, and thy glory will live—  
The beauty and strength increase;

Let the home of the brave be the home of the good,  
And freedom be reared where Oppression has stood.

Columbia may rise,  
Child of the skies,

Queen of the beautiful earth!

O how sweetly the halo will circle each Isle,  
That sleeps on the ocean wave;

The rock-girded coast then will pleasantly smile,  
The waters of Peace shall have;

The whole earth will seem like a garden of love,  
And blessings unnumbered will come from above:

Pleasures will spring!

Angels will sing!

Joy to a world redeemed!

A. H. P.

## THERE IS AN ARMOR FROM ABOVE.

There is an armor from above,  
Tis mercy's gift to erring man,  
In which he may most safely move

Midst warring hosts, or murderous clan;

Tis Christian love—this ardent bright,

No wrong, no hate, can quench its flame;

It springs from God—it is his might,

And glows eternally the same.

See, how our brethren stand arrayed,  
Clad in their arms for deadly strife;

To slaughter men is yet a trade—  
An art to blot out human life.

Behold their names floating wide!

Their arsenals and forts on shore!

All waiting with one murderous tide,  
Upon each other's heads to pour.

The erring nations fight for peace;

But peace comes not from war and blood;

The more they strive does wrath increase,

And farther flies the wished-for good.

Then shall we our last hope resign,

(And yield our souls to deep despair)

That love, and truth, and peace divine,

Shall reign on earth—a temple fair?

No—so; we cannot yield our hope;

It rests upon foundation strong—

For non-resisting love can cope

With every form of hate and wrong.

Than Paxton guns 'tis mightier far;

It changes enemies to friends;

Annullates all hate and war,

While heavenly peace its course attends.

D. S. W.

## THE JUBILEE.

The Angels sung o'er Judah's plain,  
Of peace that Earth should see;

And we repeat the joyful strain,

This is the jubilee—this is the jubilee.

The Gospel brings good news of peace,  
Of love and harmony;

When war, and crime, and hate shall cease:

This is the jubilee—this is the jubilee.

Then warring clans not filled with hate,  
Like brethren shall agree;

And earth enjoy an Eden state:

This is the jubilee—this is the jubilee.

Join, Christians, then, of every clime,  
From sect and party free;

To hasten on this glorious time:

This is the jubilee—this is the jubilee.

M. J. C.

## REFORMATORY.

## NON-RESISTANCE ANNIVERSARY.

The annual meeting of the New-England Non-Resistance Society was held in Washingtonian Hall, Tremont street, Boston, on Thursday and Friday, Oct. 16th and 17th—Adin Ballou, the President, in the chair.

A verbal report was made by Mr. Garrison, the Corresponding Secretary, as to the condition of the Society, and the prospects of the non-resistance enterprise.

The Treasurer's Report was read and adopted.

After the appointment of a financial committee, and a committee to nominate a list of officers for the year ensuing, Adin Ballou presented the following resolution for discussion:

Resolved, That the term *non-resistance*, as understood by this Society, is legitimately derived from the injunction of Christ, 'Resist not evil'; that its precise import is determined by a just construction of divine precept, and that it is peculiarly expressive of the great Christian virtue which abstains from all inflictions of personal injury on evil doers, endures all offences without retaliation, and acts only in pure friendship towards the worst of mankind.

Resolved, That the 'Non-Resistant' name has proved talismanic on the public mind; that it bears a radical significance not to be found in any proposed substitute; and that, in view of the inquiry it has awakened, the prejudice it has surmounted, and the conversions to which it has led, we have every reason to rejoice in its adoption.

Resolved, That the non-resistance which this Society was organised and now aims to promote, is pre-eminently the non-resistance taught and practised by Jesus Christ; that it involves no rejection of any genuine Christian institution, doctrine or duty; but ought to be regarded as the coronal excellencies of pure and undefiled religion.

Resolved, That non-resistance, as understood by this Society, is opposed to no organization of human society, no civil government, no system of personal regulation and restraint merely as such, but only requires for its sanction that their constitutions, laws and administrations be in strict subordination to the divine government—holding the lives and welfare of all human beings inviolate.

Resolved, That the reason why non-resistants are obliged by their principles to withdraw from all voluntary participation in the great civil and ecclesiastical organizations of the age, is that nearly all such organizations are declaratively in favor of war under certain circumstances, in favor of military and naval establishments, in favor of capital and other injurious punishments, and generally in favor of making deadly weapons their ultimate resort for the settlement of matters in dispute; insomuch that the whole framework of Church and State, interlocked in a thousand ways, is made to rest on a basis of physical violence.

Resolved, That while it is incompatible with their principles for non-resistants to bind themselves by oath or affirmation to support any government fundamentally and declaratively committed to the maintenance of arms, navies and military organizations, to the prosecution of war in certain cases, and to the infliction of capital and other injurious punishments on criminals; and while they cannot innocently hold office under such governments, or perform the primary act of government by voting at the polls, or by becoming prosecutors in courts of law sustained in the last resort by the sword; they are nevertheless precluded by their principles from plotting or participating in any attempt to revolutionize the existing order of things by physical violence, and from making any other than a peaceful moral resistance to the powers that be, even when those powers outrage all natural rights.

Resolved, That, in view of these truths, all who denounce non-resistants as 'infidels,' 'no-governmentists,' 'anarchists,' and the enemies of moral order in human society, are either grossly ignorant or deliberately guilty of the most groundless slander, from which may the good Lord speedily deliver them.

Resolved, That though non-resistants should never deny to any human being the merit of virtues actually exemplified, nor withhold the credit of ardent sincerity, nor presume to sit in judgment on the degree or desert of any one's guilt, yet they are solidly bound by their principles to pronounce every man essentially anti-Christian, whatever his profession or standing, who upholds war, or voluntarily participates as co-governing citizen, in any government which is fundamentally committed to war, to military and naval armaments, to militia organizations, or to capital and other injurious punishments.

The following resolution was offered by William Lloyd Garrison:

Resolved, That voting at the ballot-box, to create, or sustain, or change the government of the United States, or of any one of the State governments, is not a religious or moral duty, but only an irreligious and immoral act, and therefore utterly incompatible with a Christian profession and character.

Henry Clapp, Jr. offered the following resolutions:

Resolved, That those persons who attempt to reform society of the various evils which flourish in its midst, so far as neither Greek nor Jew, bond nor free, male nor female, are concerned, are attempting to overthrow the instrumentalities of military or political machinery, are attempting to cast out devils by Beelzebub.

Resolved, That we had Charles Sumner's address in opposition to all wars, offensive and defensive, lately delivered before the authorities of the city of Boston, as a most able exposition of the horrors of a military government, and one that deserves at this delightful occasion, only in the manner that I always have, at every annual meeting since your organization, namely, in spirit. To see your faces—to grasp your hands—to hear your voices, and to give and receive mutual pledges, would indeed be delightful in the extreme. It would be a gratification largely bordering on the ecstatic. Non-resistance is something more than a religious enterprise. It is in the highest sense an embodying of Christianity—it is practically carrying out those principles which render the teaching of Jesus superior to all other religions.

It is preparing the way for the full manifestation of the reign of Christ on earth. It is the coronation day of the Prince of Peace. It is inviting back our spiritual David, after the rebellion of Absalom. 'It set for the falling and rising again of many in Israel, and to pierce them with thorns in their sides, and to smite them in the cheek with the open hand.'

Having quoted the following extracts, in the course of a speech delivered by us at the recent meeting of the Non-Resistance Society in Boston, we have been requested to republish them in the Liberator.

Some time ago, a correspondent of the New-York Commercial Advertiser described the state of things existing in the 'Anti-Rent' region, as follows:

'Every thing that can be used as a weapon of defense is in demand, even to hot water and pitchforks; the water is kept by the people, to defend themselves as they have been compelled to do.'

Mr. Garrison, alluding to the recent meeting of the Anti-Renters, said: 'I am informed by a man who has been a witness to the scenes of violence, that the Anti-Renters have been compelled to use hot water and pitchforks.'

He also said: 'I am informed by my husband in the basement of the church, that the Anti-Renters have been compelled to use hot water and pitchforks.'

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